St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

No. 8. JANUARY, 1910. VOL. XVII.

(For St. Anthony's Messenger.)

The Holy Family.

O Holy Three, to Thee we raise,
With one accord, a hymn of praise,
And humbly ask the boon that we
May daily grow more like to Thee,
Dear Holy Family!

We would that through our earthly life
That Thou wouldst stay our constant strife,
And bid all harm and error cease,
That we might dwell within Thy Peace,
Dear Holy Family!

O send to us, to light our way,
Of loving trust one blessed ray,—
And let Thy Grace with us abide,
That so our hearts be satisfied,
Dear Holy Family!

—*Amadeus, O. S. F.*

A Happy New Year!

IT is truly a cheery custom which prompts us at the beginning of each New Year, to wish all kinds of happiness and blessings to our dear friends and acquaintances. But it is an equally good practice also which moves us to make good resolutions at the same time for our own happiness during the year upon which we are just entering.

In the press and stress of every-day life we are very prone to grow selfish. The struggle for existence is so difficult in some cases that it monopolizes all our thoughts and energies. If that be not the case with us, some work in which we are engaged, our own troubles and cares, or some other engrossing occupation prevents us from giving to those about us a passing thought or a cheery greeting. With the departure of the old year, though, and the disappearance of all its hopes and fears, our natural sociability and fraternal feelings assert themselves, and when the New Year dawns we hasten to greet our friends and acquaintances with good wishes, and we know from the joy and inspiration which we feel when such greetings are extended to us, how helpful and encouraging these salutations are. Let us keep the good old custom, therefore, and make our New Year's greetings as hearty and sincere as possible!

And then the good resolutions! Persons of all stations and all degrees will resolve anew on this New Year's day to make one or the other change in their mode of living, either in regard to general or to special things. We would, therefore, suggest that they make such resolutions as they may be able to keep and the keeping of which will redound to their welfare. It is no confession of weakness for persons to take account of themselves at New Year's time any more than it is a sign of weakness for a business house to take inventory in order to know how and where it stands. We are of the opinion that those who fail to take account of their past lives at this time of the year, fail utterly to catch the spirit and the whole benefit of the holiday season.

We hope, therefore, that all our dear readers will at the beginning of 1910 look into themselves and their lives, pick out those things which need correction, and resolve to better their conduct in future. May they face the matter squarely and bravely, look closely into the innermost recesses of their heart, and make up their mind to live henceforth according to the rules and regulations of their holy Faith. By doing this they will procure happiness for themselves and be instrumental in making those happy, who are or may be associated with them in the daily current of their lives. And in this sense we wish all our kind readers, our generous contributors and faithful promoters a *Happy New Year!*

The Tertiaries' Corner.

Lessons from the Lives of Saintly Tertiaries.

(Written for ST. ANTHONY'S MESSENGER by O. F. M.)

RULES, like sign-posts, point but do not lead the way. Although the spirit of the founder still breathes in the Rule of the Third Order, his children will more eagerly enter into that spirit once they see others treading in the footprints of St. Francis. "Jesus began to do and to teach," says the inspired writer. He mirrored in His life the lessons he brought from heaven. And the Seraph of Assisi most faithfully observed the rules he laid down for the guidance of his children.

The Seraphic tree, planted by the Holy Spirit and fostered by his Virgin Spouse and the Saint of Assisi has borne and still bears rich fruits of goodness and virtue. The Third Order of St. Francis may be likened to the field of the Gospel in which costly treasures are hidden.

It is a matter of regret that the chroniclers tell us so little of the really human side of the followers of St. Francis. They herald them as "lights on the mountain;" they sing their victories, indeed, but hide the scars received in gaining them. But how much more consolation and love and hope would not these saintly men and women inspire, were they shown to us in a less brilliant light when first we meet them. Oh how confidently would we approach them, were they only brought nearer to us! How cheerfully would we not fight over their temptations, bear their sorrows, endure their sufferings! The light on the mountain is so far away. Could we but see the blood-stained path that led them up the rugged steep, how earnestly would we seek to rest near the radiant light!

There are certain instruments used by scientists, so delicate that they have to be wrapped in cotton-wool and kept in dustless places, and so sensitive that the slightest shock will derange them. And there are souls that cannot stand the jars of life, souls that seem to flit through life, as though they were beings from another world. But the most saints were cast in the ordinary mould of God's Providence. Few saints are born; the many are made by the grace of God and their own persistent efforts. In the interest of the Tertiaries and other clients of SS. Francis and Anthony we shall endeavor in the course of this year to sketch the life of some few saintly Tertiaries, to draw out a few hidden gems from the storehouse of Franciscan modesty, and seek to bring these treasures nearer to all by some incident in their career from which a pointed lesson might be drawn. We shall begin the series with a sketch of

Blessed Louise Albertoni, Widow. (Jan. 31.)

Though the blood of nobility coursed in the veins of Bl. Louise, who was born at Rome in 1474, her real glory and greatness is found in her lowliness and love for the poor. Her parents were both wealthy and pious. Pure and modest, yet always cheerful, she displayed in her early years that great love of God and God's friends, the poor and down-trodden, that marked her future career. Eager to consecrate her life to God and "follow the Lamb" in holy virginity, she respectfully yielded to the wishes of her parents and elders and pledged her troth to James de Cithara, a noble and virtuous youth. The duties of her married life, far from being a hindrance to her practices of piety and charity, only seemed to have given her efforts a wider scope.

God blessed their happy union with three daughters, whose virtuous lives bespoke their careful training by virtuous parents. At the early age of 33 years God called her faithful husband to his reward, and Louise now determined to give herself unreservedly to God and His interests. She entered the Third Order of St. Francis, and her love for Jesus Crucified as well as her spirit of self-denial were truly remarkable. The crucifix was her prayer-book and from it she gleaned that burning love for the poor and forsaken that shone forth so brightly in her life. Her entire fortune was given to the poor of Christ. Her charity was of the real, genuine kind. She sought out the poor and the needy in their homes and elsewhere, spoke the word of sympathy and pressed an alms into their grateful hands. So ingeniously did she often make others the object of her charities that for a time few suspected the kindness of Louise. Like other charitable persons she would give bread and eatables to the poor, but would secretly hide gold and silver coins in them, and ask the Father of the poor to guide the heavier loaves to his needier children. God rewarded her many virtues by extraordinary graces and finally called her to enjoy in heaven those treasures she had allowed God's poor to enjoy on earth. Her saintly death occurred on January 31, 1503, and she was beatified by Pope Clement X. in 1672.

Reflection.

A tender and sympathetic as well as active interest in the poor of Christ is a characteristic mark of all true followers of Christ and His faithful copy, St. Francis of Assisi. Holy Scripture abounds in words of encouragement and promise to those who are kind to the poor. Some few of these we shall offer as the best lesson to be drawn from the life of Bl. Louise.

Christ is hidden in the poor and the orphan. "And whosoever shall give a cup of cold water to one of these little ones only in the name of a disciple, amen, I say to you, he shall not lose his reward." "As long as

you did it to one of these, my least brethren, you did it to me." (Math. x. and xxv.) "Give alms out of thy substance," the elder Tobias advised his son, "and turn not away thy face from any poor person; for so it shall come to pass that the face of the Lord shall not be turned from thee. According to thy ability be merciful. If you have much, give abundantly, if you have little, take care even so to bestow willingly a little, ... for alms delivereth from death, purgeth away sins and maketh to find mercy and life everlasting." (Tobias iv. and xii.) And says the Book of Wisdom: "Lose thy money for thy brother or thy friend, and hide it not under a stone to be lost," for "he that hath mercy on the poor, lendeth to the Lord and He will repay him." "Shut up thy alms in the heart of the poor and it shall obtain help for thee against all evil." The valiant woman, who hath opened her hand to the poor and the needy "shall not fear for her house in the cold of snow." "But when thou doest alms, let not thy left hand know what thy right hand doeth." (Math. vi., 3.) "And when thou makest a feast, call the poor, the feeble, the lame and the blind. And thou shalt be blessed, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just" is the beautiful lesson Christ teaches, and He adds, "make to yourselves bags which grow not old, a treasure in heaven which faileth not; where the thief approacheth not, nor the moth corrupteth;" "make to yourselves friends of the mammon of iniquity; that when you shall fail, they may receive you into everlasting dwellings." (Luke iii., et sqq.)

Dear Tertiary, reflect on these words of the Holy Spirit, as did Bl. Louise, and your love for God's poor will increase. "Give the earth to the poor, that heaven might be yours."

—Do not keep company with any sin. It may surprise thee as an enemy, sometimes, but let it not lodge with thee as a friend.

—Sentiment is a strong man's concealment of what he feels, while sentimentality is a weak man's expression of what he doesn't feel.

—As the stag is hunted by a pack of hounds, so a man is pursued by the utmost painful temptation the moment he begins to lead a Christian life.—*Ven. John Tauler.*

—Experience proves that we cannot acquire riches without much labor, that we possess them in continual fear, and that we lose them with great sorrow.—*St. Bernard.*

—To preserve sweetness and nobility of character, when surrounded by the perverse and ignoble, is as difficult as it is admirable and discovers a strength and beauty of mind, worthy of the highest commendation.

(For St. Anthony's Messenger.)

The Venerable Fr. Antonio Margíl, O. F. M.

(By Esperanza.)

XV.—Goes to the Capital to Advance the Interests of the Texan Missions.—Preaches There During the Lenten Season.—Last Remnant of the Poor Clare Convent Torn Down.—The "Convento Grande de San Francisco."—Preaches in the Public Plaza.—Falls Sick Again, but Is Restored to Health Once More.—His Term of Office Expires, and He Again Takes Up His Missionary Work.

AS Superior of the Motherhouse Fr. Margíl had better opportunities to aid the Texas missions, for the reason that he knew best what was needed there, since he had cultivated that field himself. He sent more missionaries of a kind that would sacrifice themselves, and in every way possible he tried to advance the work of conversion. Some things, however, were beyond his power. These he hoped to remedy by visiting the Fr. Commissary-General as well as the viceroy in person. He accordingly traveled to the capital by way of Querétaro, whence the Fr. Guardian of the College of Santa Cruz accompanied him. Both exposed the troubles of the Texas missions, and proposed remedies for their maintenance and prosperity. The viceroy agreed to consider the matter and bade them to await his decision and further orders. Meanwhile the Lenten Season had arrived. As his fame had preceded him, Fr. Antonio was importuned to preach in various places. He first gave a series of instructions to the Sisters of St. Clare, who at that time were very numerous in Mexico. Now they have disappeared. A few years ago the writer saw how the last remnant of the Poor Clare Convent was being torn down to make room for stores. The church, however, has been recovered, and is now in the hands of the Franciscans. Many other devout people, too, heard Fr. Margíl at Santa Clara. When the Fr. Commissary-General observed the good effect of the servant of God's instructions, he ordered Fr. Antonio to preach two sermons at the church of St. Francis, which adjoined the Convento Grande de San Francisco, the headquarters of the Franciscan Province of the Holy Gospel, the first on the mainland of America. The buildings occupied an immense block. Now streets have been run through lengthwise and crosswise; what is left has taken an altogether different shape, and is put to altogether different uses. Offices and stores have taken the places of the cells, and salesmen and customers are busy selling and buying where formerly cowled religious spent their days in prayer, work, study, and fitting themselves for missionary work in New Mexico, for this monastery furnished the missionaries that had charge of the missions

in New Mexico and northern Arizona. The church, like everything else, was confiscated by rabid Mexican infidels, desecrated, and then sold to the Episcopalians. These had no occupation and therefore sold the edifice to the Jesuit Fathers, who remodeled it, and changed the name to Corazon de Jesus, Heart of Jesus. The people nevertheless persist in calling it San Francisco, for St. Francis has a tremendous hold on the hearts of the Mexican people. It is that, probably, which angers the devil and his agents so much that, though they may tolerate others, they grow absolutely rabid at the thought or sight of a Franciscan habit. Yet there was a time when the people reckoned the years from the date that the Franciscans arrived in Mexico. "The year when the Faith came" was as common a saying as here is the expression "when the United States became independent." That was when Fr. Martin and eleven Franciscans in 1524 appeared and began to preach the Gospel to the natives.

When it was noised abroad that the famous apostle of Texas and Guatemala intended to preach at San Francisco, the viceroy himself, the prominent men of the capital, and all classes flocked to the church very early to hear Fr. Margíl. Many more than could find room had to remain outside. The crush was frightful, so that the guards were powerless to control the crowds. All demanded to hear the oracle of God; for as such the venerable man was looked upon. Nor were the people mistaken. Fr. Margíl spoke with a fire that kindled and resulted in a blaze, and withal he stated the truths of salvation so clearly and convincingly, that the simplest understood. All felt moved as they never were moved before, for every one beheld a man whose very appearance bore evidence that he was not a mere sounding cymbal.

The next time the servant of God spoke in the open in order to give all sufficient opportunity to hear. The square was packed by an eagerly listening multitude. Thousands for three hours stood and heard the holy preacher depict the goodness of God made Man, condemned to death, covered with blood from head to foot, dying on the Cross in disgrace before a multitude of blaspheming Jews for the sins of men. The people had probably heard these truths before, but never had they carried such force to the hearts. An extraordinary spectacle presented itself. Shame, remorse, contrition, pity, love, and determination found expression in floods of tears, and sobs and lamentations threatened to drown the clarion voice of the fervid friar-preacher. When at length Fr. Margíl closed his sermon, there was scarcely a soul that did not resolve from that day forth to lead a life worthy a Christian.

On one of the subsequent days of Easter the servant of God preached near the cross which stood before the great cathedral in the City of Mexico. People had gathered very early. Fr. Margíl began to speak at

six in the morning and continued until nine. The whole immense plaza seemed to be a sea of heads, so many people had come from every quarter to see and hear the famous missionary. For three months Fr. Margíl thus improved his time while waiting for the viceroy's directions. When he found that it was useless to expect an early decision, he departed for his monastery, and on the way stopped at Querétaro. He was asked to preach in three different churches. Everywhere the sermons produced such an effect that there were not priests enough to hear all the confessions. Having at length satisfied priests and people, the servant of God made his way back to his beloved Guadalupe near Zacatécas.

Soon after reaching Guadalupe, Fr. Antonio Margíl fell sick with an abscess in the liver. The doctors despaired of his recovery, wherefore the servant of God received the last Sacraments with the utmost fervor and devotion. The community, however, importuned their heavenly Patroness (whom Fr. Margíl had all along declared the real Superior of the College, whilst he looked upon himself as only her vicar) to preserve the precious life. The city joined the friars in this petition as did the College of Santa Cruz, Querétaro, and all who had become acquainted with the holy man. The Lord once more granted the request. Fr. Margíl was restored to health, and then resolved to devote himself with even more zeal to the interests of his dear Jesus and his heavenly Mother.

It seems that God, along with health, added supernatural powers to benefit others in extraordinary ways. A novice, for instance, was attacked with a malignant fever which the doctors declared fatal. Fr. Margíl laid his hand upon the sufferer and read the Gospel over him; to the surprise of every one the youth recovered. Similar cases occurred, so that it became a saying among the people that for many infirmities the touch of Fr. Margíl's hand was the only remedy.

Meanwhile the holy man's term of office of Guardian of the missionary college expired, and another missionary in Texas was elected to succeed him. Fr. Margíl was persuaded to remain in control until the Father arrived, six months later. He then received from the Commissary-General unlimited authority to preach missions wherever he desired. Accompanied by one religious he accordingly directed his steps first to Guadalajara, where he was wanted to create harmony among the factions that disturbed the peace of the city.

By way of preparation he visited the various convents to instruct, encourage and console the spouses of Christ, says his biographer. He urged them to correspond faithfully with the many special graces they received from the heavenly Bridegroom, so as to be recognized when He appeared to take them to His everlasting home. He also visited the hospitals, prisons and parish churches. Thereupon, aided by two Fathers from Sayúla, he went to work preaching to the populace. He set forth

the truths of salvation so vividly, and showed the wickedness of disorders and scandals so graphically that all determined to lead Christian lives and to frequent the Sacraments, after removing the causes of the discord and scandals.

From there he went to the region about Lake Chapála. At Atacán he found the people preparing to celebrate the lovely feast of Christmas with bullfights and fandangos. He at once announced a mission. The result was that, instead of enjoying bullfights and dances, the people gave themselves up to tears of penance, to public acts of mortification, and to making their confessions. At Valládolid, now Morélia, Fr. Margíl remained fifteen days preaching and hearing confessions. The crowds that gathered to hear him were so large that the spacious cathedral could not hold them. A pulpit was therefore erected in the public plaza. Confessions were so numerous that the priests were busy until long after midnight.

At Santa Ana after the mission the servant of God had to seize the opportunity of escaping the affectionate people during the night. Similar success blessed his efforts at Angamacutiro, Puroandiro, Vaniqueo, Pázquaro, Acámbaro, etc.

At his advanced age the constant hardships inseparable from a missionary life such as the venerable man lived, could not fail to tell on his health. Even before he left Valládolid he was seized with fever which forced him to take to his bed for seven days. Scarcely restored he preached the mission at Acámbaro. Nor was it the will of God to postpone rewarding His faithful servant much longer. Fr. Margíl had been engaged in the apostolic ministry for forty-four years. He had usually traveled afoot, provided with nothing more than what Christ allowed His apostles. Hardships, fastings, vigils, austerities, which he practiced in secret, infirmities and old age had exhausted his strength. Nevertheless he would not think of rest while he felt able to continue the work of the Lord. For all that the holy man, in keeping with our Lord's instructions, thought little of his efforts, but deemed himself an unprofitable servant. He knew very well that without the blessing of God his labors could not bring about the conversion of a single soul. What a low estimate Fr. Margíl put upon his own work, may be gathered from an incident which occurred at Querétaro.

A holy person, who through intuition or otherwise felt that the end of the servant of God was approaching, and probably with a view to warning him, asked, "Father, if you should die at this moment, what will become of the mission which you have announced?" "Do thou not be troubled about that," Fr. Margíl replied, "dost thou not know that, if God wills, He can select an ass from the public plaza, give him speech, and make a preacher of him who might convert the whole world?"

St. Francis and Socialism.

By Father Cuthbert, O. S. F. C., in the *Catholic World.*

A PRESENT-DAY writer, in comparing the details of a modern American city with those of St. Francis, asks the question: "Which of these have attained the real secret of success—these visionaries of Umbria long dead, or the solid, live men who have made Chicago? Those who get or those who give? Truly if they (the visionaries of Umbria) were right, then the modern world is altogether wrong." And he goes on to quote from a modern novel: "No, no; I don't see an American divesting himself of his goods, preaching poverty, and talking to doves. Instead of St. Francis we shall, maybe, have men who will lessen poverty and make the world a more comfortable place."

These last words undoubtedly represent the sentiment with which many thinking men look upon the Franciscan movement of the thirteenth century and the enthusiasm which has, of late years, been evoked by the story of St. Francis and his thirteenth-century followers. To them the ideal and method of St. Francis are utterly impracticable—or, rather, it is not their ideal.

Here, then, we have two very different principles of life, social and individual; the one relying for salvation upon the acquisition and distribution of wealth; the other upon its renunciation.

The social problem cannot be settled offhand by the word "renunciation" or the word "poverty," any more than it can be put at rest by the enunciation of the principle that every man may justly claim a material sufficiency. Life is too complex for any such easy solution. But in so far as renunciation or the endeavor to gain represents a tendency towards an ideal, it will determine one's own efforts and fashion one's methods.

I make this remark purposely because much misconception has sometimes arisen regarding St. Francis' Gospel of Poverty in its application to social reform. St. Francis never for a moment assumed that all men would divest themselves of their riches and all be equally poor; nay, in his idea of life he took for granted that some would have wealth and others would not; yet at the same time he did not deprive the rich of the benefits bestowed upon the world by the Lady Poverty.

It is important, in considering St. Francis as a social reformer, to remember that he embraced poverty, not as a measure of social reform, but as a means of personal sanctification. He became poor because in poverty he himself found liberty of soul. In the first instance he was

thinking of himself, not of his neighbor; afterwards, when others joined him, he was glad because he would share with others that measure of spiritual liberty which he himself had found in poverty. When again he feels in himself the call to go forth and preach, he does not preach poverty to the people, but the love of God and peace amongst men. Only to the very few does he give the invitation to renounce all worldly goods and share with him the delightful treasure of his own life of poverty.

Nor does he even denounce the possessors of property; indeed, he reckons them amongst his friends, equally with the poor and the lepers. What St. Francis does denounce in his sermons are the feuds which set the people against one another and the avarice and envy and lust of domination which were the source of these feuds. But he denounced avarice and ambition, not so much as a social injustice but as a personal sin. In a word, he came before men not directly as a social reformer, but as a religious reformer.

His appeal to the world was directly for a detachment of soul from wealth and power—such a detachment as is necessary to any one who would live the life of the spirit as set forth in the Gospel of Christ; and his appeal pierced through the materialism of the age, because of his own evident joy in absolute poverty.

But though the mission of St. Francis was directly a religious mission, addressed to the individual soul, yet it had its social effects. In rectifying men's outlook on life, St. Francis necessarily laid the foundation of a new social order, especially as many of the features of the existing social order were due to a distorted moral vision. And he undoubtedly forced upon the popular mind certain truths which though not new, since they had been proclaimed by the Church time out of mind, now for the first time, in that age at least, acquired the force of moral realities. Such were the love and respect due to man as such, apart from rank or position.

St. Francis had a fine human feeling, which in him was a religious conviction, that embraced all humanity in fraternal affection and intimate reverence. It was not that he had any theory about the equality of man socially or politically. He had no such theories; he accepted as a matter of course the distinctions of rank and position which existed amongst men; but behind such acceptance was always an intense feeling for the brotherhood of man. Every man, whether rich or poor, noble or beggar, was to him a brother, in whose joy or sorrow he had a ready interest. The reforming influence upon social relations of such a truth keenly felt by large numbers of men, can be imagined when, as was the case in St. Francis' day, there was so wide a separation of class from class, and even family from family.

Again St. Francis, in glorifying poverty as he did, necessarily modified the attitude of mind with which the poor were regarded by people who worshipped power and wealth and regarded the poor as inferior beings, to be pitied perhaps, but otherwise of no account in the scheme of life. The poor under the aegis of St. Francis, acquired a certain dignity in the eyes of those who fell under his influence. They came to be regarded as liegemen of the Christ Who Himself was poor.

In these and various other ways did the Franciscan teaching influence society and bring about some measure at least of social reform. And in this matter of social and political reform the teaching of the friars was reinforced by the establishment in almost every town and village of Italy of the Order of Franciscan Penitents, called the Third Order of Penance. The Tertiaries, as the members of this Order were called, were men and women of the world who formally professed to live according to the teaching of St. Francis; and from the point of view of the student of social reforms, this fraternity has special value, as showing in concrete form the working of St. Francis' Gospel of Poverty.

The Tertiaries did not necessarily renounce their property; in fact, most of them could not do so consistently, considering those social duties which St. Francis recognized. But though retaining their proprietorship, they did so as moral trustees, rather than as absolute owners.

Again, they might hold positions of honor and power, yet always as ministers and servants of the community, not irresponsible lords and masters. Further, since they must regard all men as friends, they were prohibited from taking part in civic or family feuds, and were not allowed therefore to carry arms, except in defense of their country or the Church. Amongst them, as also amongst the friars—manual labor was to be held in honor as a means of avoiding idleness which leads to sin; and this at a time when manual labor was regarded as proper only to menials. Finally, any God-fearing man or woman might be a member of the fraternity, whether noble, burgher or peasant.

Now when it is remembered that the Tertiaries were no small body, but were found in large numbers throughout Italy, as Pierre de la Vigne, the chancellor of Frederic II., had reason to complain, it will be understood how potently their presence in the community must have affected the social organism. [TO BE CONTINUED.]

Cherish your body, for God made it great;
It has a guest of might and high estate;
Keep the shrine noble, handsome, high and whole,
For in it lives God's work, a kingly soul.

Pious Union in Honor ..of the.. **Holy Ghost**

"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, *Encyclical, May 9, 1897.*

(For ST. ANTHONY'S MESSENGER.)

A New Series of Short Instructions.

(By Rev. Fr. J. M. FINIGAN, O. S. F. C.)

XII. The Holy Ghost and Tradition.

THE treasure of Divine Tradition is the unwritten revealed word of God, handed down by Christ Jesus to His Apostles, and by them to their successors.

Divine Tradition includes or consists of those teachings and doctrines of the Apostles, of which mention is made by St. Paul: "Therefore, brethren, stand firm; and hold the traditions which you have learned whether by word or by our epistle." (II. Thess. II., 14). And also those teachings and doctrines which are not contained in the Holy Bible, but which are also to be met with in the constant teaching of the holy Fathers and Doctors of the Church; the unanimous belief of the Christian people, the declarations and definitions of the Church herself, preserved without adulteration and interpreted infallibly by the Holy Ghost through the visible head of the Church, the Bishop of Rome, who is the Vicar of Christ.

Had the Pharisees preached and taught the unwritten word of God, that is, Divine Tradition, Christ would not have rebuked them. There is a very great difference between Divine, and merely human tradition.

The Divine Tradition having God, the Spirit of Truth for its Author, has the same Divine Spirit for its preservation from all, even the least, error, and the same divinely founded holy Church to deliver it to the people; in all of which, merely human tradition can, and in fact, does err. Divine Tradition is as unchangeable as its Source.

The Holy Ghost is, like Jesus, a Sower of incorruptible seed, scattering graces where He will, and sowing His seven gifts in the field of the hearts of men.

He is the Source of infallible truth, and they who seek for truth are sure to find it in the holy Catholic Church whose mind He is, whose heart He is, and whose very life and soul He is.

The Gift of the Holy Ghost is the fruit of Christ's ardent prayers and most bitter passion and death; and all who desire the Holy Spirit of Truth and Holiness to come and abide with them, should never cease to ask in humble fervent prayer for His coming, they should moreover

prepare their soul by avoiding sin and fulfilling their duty, towards both God as well as towards their neighbor.

Resolve, therefore, this New Year to practice devotion to the Holy Ghost, and also to become a member of His "Pious Union."

N. B.—To become a member of the "Pious Union," send stamped envelope with your address thereon, to the Rev. Fr. Superior, O. M. Cap., St. Anthony's Mission, Mendocino, Cal.

The Epiphany.

We are in the midst of a joyous season, a season in which the sweet mysteries of God's love crowd upon one another, and seem to mass themselves in order to carry by storm the hearts of men. Hardly have the echoes of the Christmas chimes died away on the winter air, when again the Church calls us to come with her, to the crib of Bethlehem to celebrate the Epiphany. And it is not strange that it should be so. For this call of our Lord to the Gentiles was an event of immense importance, an event which changed and renewed the whole face of the earth. Since the days of Noe the nations had gone astray and were groping about in spiritual darkness. History bears witness to their degradation and wretchedness. But mercy pleaded their cause in heaven; and God came down to save them from utter destruction. The new-born Savior called around His cradle the peoples who had been strangers to the true God, and made known the glad tidings that all men, all nations, were destined to know Him, to love Him, and to serve Him. From that day there has been no longer any privilege of nationality, no people of God apart from all the rest, as a nation. His people is the universal people, the whole human race, all the followers of Jesus Christ. And thus the Epiphany is *our* feast. Our fathers were not the possessors of the land of Canaan. We are the descendants of those who came from the East to the stable in Bethlehem, to offer their adoration and their homage to the Desired of Nations. And, as of old, God had guided his chosen people in their long and weary march through the desert, by a pillar of fire, so now, when He called to Him a new people, He sent a bright star which shone before them on to the lowly palace of the new-born King. The coming of the Magi to Bethlehem marks the opening of a new era of graces and blessings, the dawn of that glorious day when the Sun of Justice was to shine upon the world. Rightly, then, does the Church call her children together, year after year, on this day, to thank God for the unspeakably precious gift which it pleased Him to bestow upon us that first Epiphany.

—Rejoice not at the death of thy enemy: knowing that we all die, and are not willing that others should rejoice at our death.

(For St. Anthony's Messenger.)

A Kind Word to Parents.

IT is a matter of Faith that we are pilgrims and strangers in this world, and that God in His love and mercy has prepared a better and happier home for us in heaven. This home is for all His children, hence the strict obligation that rests upon all parents to bring up their children in such a manner that they can find heaven. All the classic instruction that is nowadays given to children, may make them learned and wise in the things of this world, but it will never lead them to their eternal destination. The foundation of this education must be begun in the early life of the child, when heart and mind are yet pliable and willing to take up the seed of religion that is being planted in the heart of the child.

It is a grave mistake of some neglectful parents to send their children to the public schools until the time when the child is to make its first Holy Communion, and then after a short, and often hurried instruction in religion, expect this child to be a good and solid Christian. Your children, dear parents, have an immortal soul, and this soul is the image of God. And God, as the Supreme Master and Lord of heaven and earth, gave you these children in trust only, they are not your property to do with them as you please. He is the Lord, and one day will ask from your hands the children He has placed under your care. How can you answer for these children if you let them grow up without the first and most necessary knowledge about God and His holy commandments? It is the soul you must consider above all other things, for what will it profit you to have smart children if they miss their vocation to heaven? This Christian education is given your children only in a Catholic school, where teachers and priests are commissioned to exercise the authority God has given them over your children in this respect. Parents have neither the time nor the necessary training to educate their children in all the branches of science of such importance in our days. Neither have

they time, and much less, ability to instil into the hearts of their children the teachings of our holy religion. It is the life-work of the Catholic teachers, who sacrifice themselves and to a great extent forego the pleasures of this world in order to fit themselves for the great work of Christian education. They do what parents really cannot do, for the simple reason that they have not the proper training. The Catholic teacher is not content with teaching his children the science of this world; no, he prepares his children for heaven, fills their little hearts with the doctrines of Christ, who alone can show us the way to heaven. It is Christian education that has made good men and good women, not only for this world but for the world to come. The Church is not as so many say, an enemy of learning, for she fosters learning and promotes it more than any power of the world has ever done. The millions of children in the Catholic schools, the bright and shining lights amongst the men of learning in all branches of science, are the best proof that the Church has never deserved the name of an enemy of all learning. It is the Catholic teachers who tell your children to obey and love you as the representatives of God. It is the Catholic teacher who fills the heart of the child with the fear of the Lord, the beginning of all wisdom. Here is the essential difference between Catholic and non-Catholic schools. What do other teachers bother about the moral character of the children, so long as they behave in school? But the Catholic teacher knows that it is his duty to make a good and obedient child out of your son or daughter, and that for the time being, he is responsible for each and every child before God. That explains the sacrifices most of our teachers bring for the welfare of the children not only during school hours, but many a time after these hard and long hours. Now, dear parents, all this I have told you is not new to you. But I beg of you as a minister of God and as a friend of each and every one of you, do not forget what I have said on this important point. The teachers of our schools take from your hands a great burden, they try hard and earnestly to make your children useful citizens and good Christians. Will you not co-operate with them and lessen the burden of their vocation? How can this be done? The children are taught to fear God and keep His holy commandments. Help along by keeping them yourselves, dear parents, and never question the right of the teacher, or the priest in religious matters, for they are better instructed than most parents could be if they tried ever so hard. When your child comes home and tells you that it has been punished by the teacher, remember, dear parents, that the punishment was either deserved, or not. In the first case let your child know distinctly, that you approve of the teacher's action, and that another complaint of this kind will bring on a new dose of punishment, that will stop unjust complaining from the part of the child. But if you have reason to believe that the complaint of your child

is justified, say nothing to the child but see the teacher personally, or the Pastor, and I assure you that you will find justice if you deserve it. This is an old remedy, tried and found good, and as I love you and your children, I make no charge for it. Remember what I have said, that the teacher relieves you of a great burden and is willing to help you bring up your children in the right manner. Stick to the teacher, I say to you most emphatically and repeat it from my whole heart, stick to the teacher, even at the risk of offending your little darling. The life of a teacher is hard, so don't make it any worse by your open and secret agitation against the school, the teacher and the priest. Help along the work of the teacher by taking an interest in the work of the school, looking over the home tasks of your little boy or girl, praising them when you see that their reports are good, and reproaching them if the monthly statements of their attendance at school and their behavior in school is displeasing to you. That will do you and the child good. Your child will appreciate the grace of a good school. And when you, dear parents, are once gone to your reward, your children will thank you most of all for the good Christian education you have given them by word and example. I have seen so many teachers in my life, and know intimately the hearts of the children, whom I love so much, so do not doubt my word of love to you, dear parents, on this occasion. Unite your efforts with the noble work of the Catholic teacher, save the child from the ravages of sin and lead it on to Jesus, the Friend of the little children. B. B.

(For St. Anthony's Messenger.)

Plain Truths Plainly Told.

OUR BOYS love to shout for their country; they are enthusiasts for the "glorious flag of the free and the brave;" they stand by the "Stars and Stripes" in peace and in war! It is the *Love of Country,* and proudly they sing: "Hail, Columbia, Happy Land!" which finds its patriotic refrain in the beautiful "Star Spangled Banner." And we cannot but greet and hail Our Boys, "Hurrah, Boys! Hurrah!" Their enthusiastic patriotism hardly finds bounds, limits and finish on the "Glorious Fourth," exploding indiscreetly firearms and fire-crackers to the horror no less than the condemnation of the more considerate, although equally patriotic citizen. Such excessive or eccentric, and at the same time dangerous, and consequently, not very recommendable celebration of the "Glorious Fourth," may fill rather their faces and hands with gun powder than their hearts with true patriotism! There are other and more reasonable, yes, we may say, more civilized methods, ways and motives to promote or preserve our love of country

and our patriotism; they will certainly be readily adopted and highly appreciated, when we understand what

True Patriotism

means, and in what it really consists. We Catholics are often accused that we are not and cannot be patriotic citizens on account of our sacred allegiance to the Holy Father, the Pope. Now, in the first place, our separated brethren should be educated enough to know that we Catholics are loyal subjects of the Pope in matters of faith and morals only; that the Catholic Church or the Pope trouble themselves very little about the form and politics of any government, as long as the freedom of the Church and the liberty of the Catholics are secured; and then, while we enjoy the great blessing of freedom of Church and liberty of conscience in this, our glorious country, the Catholic Church has made such stupendous progress over all other denominations, proving thus her healthy vitality, that we Catholics have no reason for complaint. On the contrary, we cannot help but to love our free country, and do not in the least feel inclined to "make a kick." Again, our separated brethren should know that the very allegiance to the Pope makes it a matter of conscience to be subject and loyal to all our superiors, ecclesiastic and secular, spiritual and politic. The Church and the Pope stand firmly and conscientiously for the

Social Order.

The Church and the Pope do not believe in mixing religion and politics, wisely taking the advice of one great American orator: "Mixing religion and politics is like mixing whisky and water—it spoils both." Indeed, we Catholics are well contented not only, but highly and satisfactorily pleased with the constitutional guaranty of freedom and liberty. We thank God for it, first, and our liberal government, next!

Well, we are talking with Our Boys who get into politico-religious arguments with other boys; so we must fall in their line of thought and language, and, perhaps, be "just a leetle" profane, in order to keep the syllables closer together so not to use stronger language, and avoid the possible reproach of strictly sober, philosophical and dogmatical arguments—which amount to little with boys, anyway. "My words were so fairly dusty, they were so dry."

Now, why should we Roman Catholics not be patriotic citizens? Why should we kick? It would, most certainly, be a very foolish thing to "awaken a sleeping bulldog with a kick in his ribs just for the pleasure of expectorating tobacco juice into his eyes."

Yes, why this cry and charge and accusation of the unpatriotic Catholics? Please take the most powerful searchlight, or, yes, watch the Roman Catholics in our beloved country, or anywhere on the globe and the surface of this earth, as intently as a nigger preacher eyes the plug

hat circulated for the capture of small coin," and, nevertheless, you cannot and you will not find one true and faithful Roman Catholic who is not a good, true and faithful patriot! Now, "put this in your pipe, and smoke it"—if you like!

JUST LISTEN!

"No man who esteems another country above that from which he gets his daily bread, is fit to be buried in its soil, drowned in its waters or hanged on its trees!" This surely is

PLAIN TRUTH PLAINLY TOLD,

and plain English, which even Our Boys and all boys can readily understand—and believe us, we mean every word of it!

BUT—HELLO!

We got on the side-track, and now let us come back on the main trunk line. It's only the sophistical, cynic and the soured misanthropist who may say: "My country is the world; that little corner in which I was born has no particular claim to my preference, since it does not excel so much, perhaps in nothing, all the other countries, where one could live equally good and well, or it may be, better. This fake of patriotism and love of country is nothing else but a species of common, plain egotism among a group of men, to seemingly authorize them in hating the rest of mankind."

But, has not every man a special love for his home? Is one a common egotist because he loves his own home more than another? Must we really hate other countries in order to love our own country?

LET US SEE!

We may say of the entire world that it is our country, and God, the Supreme Being, the Most High, is the Supreme Lord. All nations are fractions of one great family, which, by reason of its great dimensions, cannot be united under one civil government. So each nation is a collective body of men, which religion, laws, customs, language, origin, glory as well as grievances, ambition and hope, labor and industry unite as one in a mutual sympathy and interest. Naturally we find sympathy and interest among the members of a family, and who would ever call this common egotism? Although we have sympathy and mutual interest in our own family, we do not exclude everybody outside from our sympathy and interest; but, of course, we give our own family the preference. In like manner we can have sympathy and interest in other nations; yes, in all mankind, but our own country has our preference—and this is patriotism, not egotism!

Every nation has its own history of renown; a history of renowned deeds and achievements, of worthy and glorious men; a history which justifies that

Noble Sentiment of Heart,

that predilection towards his own native country, that patriotism which consists not in a sentiment of vain glory as being the only one country, but in a sentiment of pardonable pride in his glorious country and nation, well worthy of our preference and high esteem! Yes, patriotism—liberal and broad-minded towards other nations and countries—is a noble virtue; but patriotism—illiberal and exclusive, or envious and jealous—is a contemptible vice!

The oftentimes already quoted author of "Duties of Young Men," Silvio Pellico, says: "Excellent is the love of humanity, yet it should not preclude that of our birth-place; the love of the latter is likewise excellent, yet it should not preclude that of humanity. Shame on the ignoble soul which applauds not the multiplicity of forms and of motives which the sacred instinct of fraternity can assume among men, in the interchange of honors, of aid, and of civilities."

In our next issue we will "play trumps" on the duties of patriotism, and of a true patriot, because with "trumps in hand" we almost certainly "win the game!"

Who Should Govern Home?

"Honor thy father and thy mother." These words, taken from the Ten Commandments, give the answer to this very important question. Whilst children form part of the household, they are by the law of God subject to their parents. Therefore, parents have not only the right to govern, but even the duty to command in their homes, and children must obey. This reminder is not intended to claim for parents tyrannical power over their children, but to make them understand their position and to make children realize the necessity of obeying.

It is a pity that so many children, when they get to be beyond the age of fifteen years, forget their relation to their parents, and a still greater pity to see that so many parents allow their children to become the rulers of the house.

Hence bitter, bitter tears from parent and child when the effects of this subversion of law and order are felt in certain catastrophes that often cause the disruption of families, sending mother's and father's gray hairs in sorrow to the grave and giving children to shame and dishonor.

Of what avail can laments be then, that the children had been carefully reared till they were fifteen years old, and that now they prove ungrateful. The children have the right to turn on their parents and say: "After my fifteenth year I needed more gentle care, and stricter, though perhaps milder, discipline. You let me have my own foolish way, you allowed what you knew was abominable in the sight of God and man, and now you must share the fruits!"

For Our Young Folks

Trust in Prayer.

(Written for St. Anthony's Messenger by B.)

Chapter VIII.—In a Runaway.

MR. LA ROCHE was much relieved to witness the change in his beloved daughter's appearance. The roses again bloomed on her cheeks and her voice had the old ring of joy. From time to time she ventured some remark excusing Mr. Carrington's proceedings, but this always aroused her father's anger to the white heat of passion. The situation was certainly discouraging. Could no way be found of mollifying his wrath? Not at her command, unfortunately; but prayer, she knew, was all-powerful. Her novena to the great Wonderworker was finished and she was in a fever of expectation; things, however, held steadily to their course. No change seemed in prospect. Would dear St. Anthony refuse her help? Oh, it could not be, she must still hope and pray. Estelle reminded her that she must not look for real outright miracles; help would come, she was confident, but in a seemingly natural way.

Meanwhile Reginald had returned to the city for a visit. A sudden and unaccountable longing for home had come upon him. Edith saw him at a distance, but that was all. "How handsome, how brave he looked. Was it not an outrage to accuse so perfect a gentleman of crime?" She was indignant at the mere thought. About this time Mr. La Roche returned on a certain afternoon in a better humor, and at an earlier hour than usual.

"Come, little girl," he said after luncheon, "let us have a drive out into the suburbs, those bays of ours, the finest span in town, are literally spoiling for a run. You mope here from week to week instead of enjoying yourself. Why Edith, child, you must rouse yourself. On my word, I don't believe you have been seen lately beyond the premises, except in church. It's all right to be religious, but don't go too far, child. Don't become a churchmouse."

"No danger, papa," answered Edith brightly, "no danger of my serving and loving my Creator too faithfully."

"You mustn't sermonize, daughter, nor take things so terribly in earnest. There's other work in the world besides praying and going to church."

"Certainly, papa; but nothing is so important. Now don't scold," and she kissed him affectionately. "Am I to array myself in my best for this famous drive o'er hill and dale?"

"On the spot, daughter; but if I have to wait for the completion of a young lady's toilet, I am sure the stars will be out, if not the midnight moon, before it is complete."

"What figures of speech you are using, papa, in a few moments I will prove how incorrect they are."

In an incredibly short time Edith was equipped for the trip. The bays had surely been spoiling for a gallop. How they dashed along, their graceful heads held high. It was a splendid drive, and La Roche was genial, so affectionate, she almost determined to broach once more the forbidden topic. Still she hesitated, it was such a sore point with her father, and she might spoil all his pleasure.

After a two-hours' drive they concluded to return. Night was coming on apace, but it was a clear starlit night. The innumerable electric lights, flashing from afar in noonday brilliancy, gave a magic effect to the beautiful scene. Father and daughter were enjoying themselves thoroughly.

"O papa," whispered Edith, clinging to him, "this is so restful, so lovely, let us often enjoy this pleasure."

"Why, certainly, my love, we shall; papa must, I see, devote himself more to his little girl. But business, business, you see, its demands are exacting."

"Yes, I understand that, papa; but you have toiled all your life. Soon, papa, the eventide will be falling and you must rest."

"After a while, little daughter, after a while. I have several heavy speculations on hand, if they are fortunate I shall be able to think of comfort and enjoyment."

"You could do that now, papa; there is only you and I. Our wants would not be so hard to meet."

"My Edith must not only have a sufficiency to supply moderate wants, she must have wealth and position," said her father, fondly.

"Ah, papa, what is life worth, without love?"

"You have my love, and do not fear you will be sought for and"—"Hello, there, Nep! Nep, hold onto your lines. What's the matter with you, dolt?"

"I dunno, boss, I's feered," he gasped, "dem's running away."

"Whoa, whoa, Cap, whoa, Gen!"

"Check them, check them!"

"Heavens, they're getting beyond control," cried La Roche, in great alarm.

"Sit still, little girl, sit still, Edith."

"Oh, papa, papa, don't you try to get out, you can't hold the bays. What shall we do?"

"Keep calm, Edith, and don't move." He dashed the glass to fragments and succeeded in getting hold of the lines with Nep.

"Pull, boy, pull, you rascal!" and he held on with might and main. "Cap, Cap, boy, easy! Whoa, General, what's come over you? Back, back, sirs, back! Confound the beasts, they're stark mad. Nep, you simpleton, put forth your full force!"

"I is, I is, boss! I's, I's most blown up."

A vigorous tug, the reins snapped, and La Roche was thrown out into the road. The steeds were now ungovernable. Nep jumped and the maddened animals dashed over the road at break-neck speed. Edith saw her father fall, and the driver bolt, while the horses plunged and reared, dashing the carriage in every direction. She shrieked in agony, "Oh, my father, my father! Oh, what will become of my father!" In her fright she could not open the carriage door; luckily, indeed, for had she succeeded, she would surely have been dashed to pieces. On plunged the crazed bays, they seemed to fly rather than run.

"Jesus, Mary and Joseph, help for papa," and she fell back in a deep faint.

Up the road came a landau at full speed.

"Great heavens, sis," exclaimed the young gentleman who drove. "Merciful Lord, there right ahead of us is a runaway. We must dodge it by driving into the woods or we're lost. Stars and stripes, but those horses are two furies! Keep cool, girlie, we've barely time to get out of the way."

"Get up, get up there, Roland," and he flecked the spirited roan's sides with his whip. Roland was not accustomed to such treatment; he resented it hotly, and dashed forward at such a rate that the young man exclaimed: "Why, runaways must be the style in these parts. Rol's at it, too." But he checked him so vigorously, and the young lady, whose special favorite the animal was, spoke so gently to him, that on second thought he concluded to pass over the insult and assume his ordinary gait.

"Now, sis, you're in a place of safety; stay here with Roland and talk sense to him. I must look after that runaway. Likely enough there is some one in the carriage, though there's no sign of a driver."

"Why, Reginald," exclaimed the girl, clinging to him, "are you beside yourself? What could you do with two such powerful horses on a stampede? Do you want to be killed?"

"Not just now, still, life's beginning to look a trifle more cheerful; but I really must see what can be done," and before she could detain him he was off. He called back to her: "Keep off the road, no knowing what mad freak might strike the runaways."

The girl burst into tears.

"My God, he'll be killed sure!" She sank on her knees. "O Blessed Mother of God, save, save my poor brother!" While she wept and prayed Reginald, for it was no other than Reginald Carrington, dashed off in pursuit of the restive horses. Suddenly they turned and came tearing madly down the road, as if to meet him.

"Heavens, this is a bad affair, they're stark mad; they'll crush me to pieces if I try to stop them; but it's plainly my duty to do so, there may be someone in the carriage."

"Oh, Mass Reginald Carrington, am dat you? Oh, save our Miss Edie, if she hain't done died long ago!"

"Why, Nep, Edith there, Edith La Roche? Come on, come on, help me hold up these infernal beasts!"

"Oh, boss, boss, they'll stamp us to jelly; I's afeered." whimpered Nep, drawing back.

"Stand your ground or I'll shoot you down, you coward," cried Reginald, fiercely.

"Lor' bress my soul, I's gwine to be killed both ways!"—

He had no further leisure to consider his danger, for up swept the fugitives, enveloped in a cloud of dust. Reginald threw himself on the leader. "Grab Cap and hold on to him, Nep, hold for your life," he panted. The beasts struggled frantically, but Reginald had Gen in an iron grasp and Cap was more easily managed; still, they plunged and tore and reared in a fearful way. Reginald was breathing heavily and Nep panted:

"Lawd, Mass Reg, I's bound to let go; I's, I's dead anyhow."

"You will be, sure, if you don't stick to your horse," said Reginald, gasping.

Gen seemed at last to have spent his fury, he was quieting gradually; and Reginald soothed and patted him reassuringly. Cap followed suit, and now they only gave an occasional plunge and snort.

"Nep, where's your lines?" demanded Reginald.

"Lines! Why, Mass Reg, them pestiferous cattle broke them to pieces. There am the pieces hanging."

"Well, Nep, you're a boss driver, run over there," and he pointed in the direction he had taken to secure his team. "Our rig's there, see if you can't get some straps or something to tether these savages. Fly, boy, fly, someone may be in the carriage and I can't leave the horses."

"Why, sah, I done gone told you Miss Edie am there, if them imps didn't spill her out and kill er dead."

"Off you go, off you go, you rascal, and bring Estelle this way," shouted Reginald. The negro disappeared.

[TO BE CONTINUED.]

St. Anthony's Department

St. Anthony's Ever Ready Help.

MERCEDES, writing in *"The Catholic Standard and Times"* (Dec. 4, 1909), on the power of St. Anthony's intercession, relates the following incident which occurred in California the past summer:

The gentle-hearted Saint of Padua is known to all the world, but in these later years his praises seem to be sounded more loudly than ever before. Constant thanksgivings for favors obtained by his intercession are published in periodicals, and the deep gratitude offered to the dear Saint is evidenced by the sincerity of the wording. A good priest said to me lately: "St. Anthony of Padua certainly wishes to be honored in this country. You find his statue in every church and his picture in every household. Post office officials puzzle over the letters 'S. A. G.' (St. Anthony Guide), so often seen on the corner of the envelope, and which constitute only another prayer of faith, and few Catholics do not at once say to one who has lost something, 'Pray to St. Anthony, and you will find it.'"

A party of motorists, including a lady, her daughter and son and some friends, started on a touring car from San Francisco to Los Angeles. The trip was delightful, but on arriving at their destination after spinning through several hundred miles, the young lady found she had lost a valuable little chatelaine watch. She could not say whether she had lost it before she started or during the trip. They had alighted several times to adjust the machine. Search was immediately made, inquiries and advertisements sent back, but with very little hope, for the road was constantly used by hundreds of vehicles and by pedestrians also.

The days passed on; no word was received of the lost keepsake, and the time was set for the return. The young lady was greatly distressed over her loss, when some one suggested, "Pray to St. Anthony." She began a novena at once, and it had continued several days when the journey back was begun. Everything was pleasant for the first half day, when suddenly there was a halt, and the chauffeur announced a bad puncture. Every one got out, and they found themselves in a particularly barren, sandy, hot part of the road, only a few scrubby bushes and any amount of dust. The ladies walked a little distance, while the men assisted the chauffeur to repair the machine. Suddenly one of the party called the attention of the rest to something glittering on a cluster of dried leaves a little back from the road.

"Why, it is my watch!" cried the delighted owner. "St. Anthony has found it."

And there it was, hanging on a little twig among the dry leaves, its diamonds sparkling in the sun. How it had remained there all these days, how it happened that this puncture occurred on the return journey just at this particular place, we can give no reason except St. Anthony and a wonderful faith had everything to do with it.

But it is a fact, and it is needless to say that the novena was finished in thanksgiving and a Mass was added. The young lady rejoices in the possession of her watch and sounds the praises of the good St. Anthony wherever she goes.

It is to be expected that this incident will be received with some skepticism; but the intercession of the Saints is a doctrine of holy Church, and we only say, let those who need the help of St. Anthony try an appeal to his power and goodness—and mark the results.

Pious Union of St. Anthony.

Towards the end of this month we are obliged to send our report for 1909 to Rome. All who desire to join this "Pious Union" are respectfully requested to send us their name and address as soon as possible. A "Little Manual" explaining the object and spiritual benefits of this Union may be obtained at the price of five cents from ST. ANTHONY'S MESSENGER, 2526 Scioto St., Cincinnati, Ohio.

Obituary.

Of your charity pray for the repose of the soul of MR. MICHAEL B. LONERGAN, who died October 3, 1909, at Chicago, Ill., a devout Tertiary of St. Francis and long a subscriber to the MESSENGER.—MRS. MARY BRENDEL (nèe Hülefeld), who passed to her reward at Norwood, O., Nov. 2, 1909, aged 54 years. She was a half-sister of our Rev. Confrère, Fr. Gregory Fangmann, O. F. M.—CLARA BESSENBACH, who died Dec. 4, 1909, at Reading, O.—MRS. MARGARET A. OLDEGEERING (nèe Uhlen), who departed this life Dec. 11, 1909, at Cincinnati, O., aged 87 years. She had been a member of the Third Order for many years, and was the mother of our Rev. Confrère, Fr. Bede, O. F. M., Commissary of the Holy Land at Washington, D. C.

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace!

—THE sure way to be cheated, is to think oneself more cunning than others.

—GO THROUGH the whole Scripture and thou shalt find the servants of God, men and women, all walking in the path of sufferings.—*St. Antonius.*

Book Notices.

Benziger Bros., New York, Cincinnati and Chicago, have sent us the following new publications which we take pleasure in commending to our readers:

The Unbidden Guest. By Frances Cook. 12mo, cloth bound, price, $1.25.—A story which will strongly appeal to lovers of a deep plot and exciting action, telling a charming tale of pure love, heroic self-sacrifice, earnest faith and sturdy religious principles in the midst of severe trials, poverty and suffering. Novels of this kind deserve to become very popular, so as to offset the pernicious effects of the yellow literature of the present day, that is doing so much harm especially among our young readers.

The Romance of the Silver Shoon. By Rev. David Bearne, S. J. 12mo, cloth bound, price, 85 cents. This is undoubtedly one of the most interesting of the many juvenile stories from the pen of this well-known author. The tale is laid in the last years of the pre-Reformation period, when rulers and nations were great and strong through their faithful adherence to the Catholic Church. With the beautiful simplicity of style and the charming way of presentation so characteristic of Fr. Bearne, kings and queens, monks and students, boys and girls are shown as they were in the glorious days of Holy Faith.

Round the World. Volume VII. 12mo, cloth bound, price, $1.00. —This series of interesting articles on a great variety of subjects and profusely illustrated, not only sustains it high character but is growing better as volume after volume makes its appearance. They teach history and geography, tell of commerce and manufactures, and make the reader acquainted with strange people, etc. The seventh volume contains: Trees: Historic, Wonderful and Ordinary. Furs and Fur Hunters. German Folk Lore. Floating Mines. Santa Catalina Islands. Gold Mining in Mexico. Mountain Climbing in America. Old Style Writing. Canoes and Canoeing. Hunting Rubber in the American Tropics. Outdoor Bird Taming. The Landmarks of Old Virginia.

From the well-known publishers Fr. Pustet & Co., New York and Cincinnati, we have received the Ratisbon reprint of the Vatican edition containing the

Officium pro Defunctis cum Missa et Absolutione nec non Exsequiarum Ordine cum Cantu restituto Jussu SS. D. N. Pii X.— We respectfully call the attention of the clergy, organists, choirs and religious communities to this *official* publication which is well printed from new type and strongly bound in black cloth.

From the *same publishers* comes a practical little book which will be of good service especially to seminarians and clerics of religious Orders, viz: LEARNING THE OFFICE. An Introduction to the Roman Breviary. By Rev. John T. Hedrick, S. J. Bound in flexible cloth, price, 35 cts. net.

SOUND READINGS FOR BUSY PEOPLE. Edited by Rev. James M. Hughes, S. J. This is the first number of a series of pamphlets to be published for the information and instruction of people who claim to have little or no time to read Catholic papers or magazines. Single copies will be mailed to any address at the price of 5 cents a copy. Address, St. Anthony Truth Guild, 413 W. 12th St., Chicago, Ill.

St. Francis Seraphicus College.

HAPPY NEW YEAR to all our dear friends, patrons and benefactors. May the year, presently begun, bring God's choicest blessings to all!

In our chronicle of college events the following deserve a special mention:

The feast of Mary Immaculate was celebrated with singular solemnity. The students prepared for the great festival by observing a novena of devotional exercises. On the vigil of the feast 14 students were received into the Sodality of the Blessed Virgin. An eloquent sermon on practical devotion to Mary Immaculate was delivered on this occasion by the Rev. Fr. Egbert.

The result of the recent English competition was indeed gratifying. Prizes and honors for excellence in English were awarded to the following students: Alphonse Bloemer, Stanislaus Nienaber, Victor Ramstetter, Joseph Downey and Sylvester Bannister.

The Rev. Godfrey Schilling, O. F. M., formerly professor at our college and presently one of the most successful missionaries of the Holy Land, was a welcome visitor at our college. Father Godfrey entertained the students with an interesting lecture on the Oriental missions of the Franciscans.

The Christmas holidays were spent by our students in a most pleasurable manner. The students of the graduating class were permitted to spend Christmas at home with their parents.

The semi-annual examinations will be held from January 25 to February 1. Our students are preparing diligently for this test of their proficiency in the various studies. Immediately following will be the annual spiritual exercises for our students, which will be conducted by Rev. Isidore Verkamp, O. F. M. We kindly request the prayers of our readers in behalf of our students' spiritual welfare.

Chronicle of the Order

Rome.—This Year of Grace an International Marian Congress will be held at Salzburg in Austria. The Holy Father has expressed his approbation of the movement, and His Eminence Cardinal Merry del Val, Secretary of State, has sent a letter to Msgr. Kleiser, Prothonotary Apostolic and promoter of the congress, from which we take the following:

"His Holiness hopes that this coming assembly in honor of the glorious Virgin Mary, at which will participate worthy representatives of the whole Catholic world, may strongly contribute to promote the interests of the religious and social cause, developing more and more among the people that devotion so efficacious and salutary towards the Mother of God, co-redemptress of mankind.

"May this congress in honor of her who has conquered all heresies also strengthen the union so necessary and so ardently desired between Catholics among themselves and around the Supreme Head of the Church and bring back to Jesus Christ and His immortal Spouse the children who have become separated from them.

"The Holy Father congratulates you on being elected promoter of the congress of Salzburg; he asks you to work for this scope with all possible zeal together with your able collaborators and he sends you with his paternal encouragement an affectionate blessing for the preparatory work of the congress."

—The Sacred Congregation of rites has issued a decree appointing Cardinal Cassetta exponent of the cause of the beatification and canonization of the servant of God, Magin Catala, professed priest and missionary of the Order of Friars Minor, of Santa Clara, California. Father Catala was born in Catalonia, Spain, in 1761. For thirty-six years he was stationed at the Mission Santa Clara, in California, and because of his zealous and mortified life and the prodigies he wrought he was called saint and prophet even before his death. Invariably his prophecies were fulfilled. Many miracles are credited to him, and in 1885, and again in 1908, Rome ordered that investigations be made of these alleged miracles. The sworn testimony taken in these investigations is now before the sacred Congregation of Rites.

Italy.—In solemn commemoration of the seventh centenary of the founding of the Franciscan Order, a Tertiary Congress has been held at Ora, in the diocese of Novara, from August 29 to 30, 1909, at which the Right Rev. Bishop Gamba of Novara presided. Among the important subjects discussed were the following: 1st. The spread of the Third Order in the various parishes of the country, and the best means to accomplish this object. 2d. How to unite the various fraternities into a vigorous organization. 3d. Social work to be done by Tertiaries.

Ireland.—The Friars Minor of the Irish Province have recently acquired the buildings known as Berkeley Hall, adjoining the Queen's College, Cork, and intend to utilize them in connection with the new development in University education. The Franciscans have called the establishment "St. Anthony's Hall." There are two homes, one for the exclusive use of Franciscan students pursuing the arts course of the University, the other to serve as a hostel for Catholic students attend-

ing the college. The buildings are admirably adapted for its purposes and adjoin the University grounds. By the irony of fate the establishment, which under the name of Berkeley Hall was founded thirty-five years ago for students intended for the Protestant ministry, is now to serve Catholic purposes, and the same room in which the Protestant Dean gave his weekly conferences, is now used as a chapel in which the Adorable Sacrifice is daily offered by the sons of St. Francis. St. Anthony's Hall was solemnly opened on Wednesday, October 6, by the Rt. Rev. Dr. O'Callaghan, O. P., Bishop of Cork, who inspected and blessed the buildings. After a luncheon, served in the refectory, the Very Rev. Fr. Benignus Gannon, Provincial of the Irish Franciscans, read the following letter, dated September 16, 1909, and addressed to him by Cardinal Merry del Val:

"Very Rev. Father:—In the name of the Holy Father, and at his request, I gladly hasten to make known to you that the very pleasing news has reached His Holiness that the school for young Franciscans and the hostel for Catholic students, recently acquired by you, will be solemnly opened next October. The Supreme Pontiff is confident that the highest results will be achieved by this your enterprise, and, with that hope in view, he is graciously pleased to impart the Apostolic Blessing, for which you ask, to you and your confrères, to the Catholic professors and students."

Belgium.—*The Record* of Louisville in its issue of December 9, 1909, says that the well-known "American College" at Louvain is not the only foreign institution of learning in this historical Belgian city. Louvain has also an "Irish College" concerning which the following bit of interesting information is given:

"On May 9, 1616, the Irish Franciscan church of Louvain was founded by Most Rev. Florence O'Maelconaire, O. F. M., Archbishop of Tuam (the founder of the college in 1607)—owing to the munificence of the Archduke Albert of Austria. Within its walls may still be seen the tombs of many an illustrious Irish exile, including Lady Rose O'Neill (widow of Prince Cahir O'Donnell of Tyrconnell, and second wife of the illustrious Owen Roe O'Neill, who died November 1, 1670). In the church of St. Peter's, Louvain, is a monument and bust to the memory of Rev. Dr. Gregory Stapleton, an Irishman, rector of the University of Louvain, who died in 1694. The Irish Dominican college of Holy Cross was founded by Rev. Richard Bermingham, O. P., in 1624, but refounded by two secular priests of Galway—Fathers Gregory and Henry Joyce—in 1656, and duly consecrated by Bishop French, of Ferns, in 1668. In this latter church were interred the remains of Lord Clare and Major John O'Carroll, who were mortally wounded at Ramillies in May, 1706."

United States.—Cincinnati, O.—The great Feast of the Immaculate Conception of the Blessed Virgin Mary, Chief Patroness of the entire Seraphic Order, was celebrated with due solemnity in all the Franciscan churches of the Province of St. John Baptist, especially, however, in St. Francis church, where a solemn novena was preached. Every evening the church was crowded by the faithful who came to listen to the sermons and the beautiful songs rendered in honor of the Immaculate Mother.

—Since the beginning of September the Rev. Fathers Chrysostom Theobald, Vincent Trost, Isidor Verkamp and Flavian Larbes, constituting the missionary-band of the Cincinnati Province of Friars Minor, have

been busily engaged in preaching numerous missions and giving retreats to religious communities not only in the "states," but also in Canada. God bless their zealous efforts!

St. Bernard, O.—The solemn Triduum for the members of the Third Order, preached by the Very Rev. Luke Gottbehoede, O. F. M., from the 5th to 8th of December in St. Clement's church, this place, was well attended. The aged but still energetic Father recounted in eloquent words the blessings of the Third Order in the past and the many spiritual benefits to be gained by its members, and invited all not yet being Tertiaries to join the ranks of "Christ's militia," especially since the great Pope Leo XIII., of blessed memory, has mitigated the old Rule of the Third Order to such a degree, that no one with a sincere good will can reasonably refuse to enter it and enjoy its numerous blessings and spiritual benefits. The solemn close took place in the evening of the Feast of the Immaculate Conception in conjunction with the investiture of quite a number of new members.

Mt. Vernon, N. Y.—The Rt. Rev. Bishop Thomas F. Cusack officiated on Sunday, December 5, at the solemn dedication of the new church of Our Lady of Mount Carmel, erected by the Franciscan Fathers for the Italians of this place. The Bishop preached a sermon in English during the Mass, which followed the blessing of the edifice, and the Rev. Alphonsus Parziale, O. F. M., Rector of St. Peter's church, Pittsburg, in Italian. In the evening a mission was opened in the new church by the Rev. Michaelangelo Draghetti, O. F. M. The basement of the church was built in 1900 by the Rev. Ubaldus Maravelle, O. F. M. The superstructure of the building was erected by the present pastor, the Rev. Albert Matteucci, O. F. M.

Allegany, N. Y.—On Wednesday, December 8, the Provincial Mother of the Sisters of St. Francis, Mary Theresa, observed the "Golden Jubilee" of her entrance into the community. Solemn Highmass was celebrated by the Most Rev. Diomede Falconio, O. F. M., Apostolic Delegate, assisted by the Rev. Richard Coyle, of Jamestown, N. Y., and Monsignor J. Connery, L. L. D., of Buffalo, N. Y., as deacons of honor; the Rev. J. T. Walsh, D. D., D. C. L., master of ceremonies; Monsignor D. J. Sheridan, of Oil City, Pa., assistant priest; the Right Rev. Charles Colton, D. D., Bishop of Buffalo, had a seat in the sanctuary and was attended by the Very Rev. Edward Blecke, O. F. M., of Paterson, N. J., and the Rev. Leonard Florio, O. F. M., of New York City. Bishop Colton delivered the sermon.

Bordentown, N. J.—The building used for many years as St. Joseph's Convent, recently extensively altered, and now known as the Monastery of St. Clare, was dedicated November 26, 1909, by Bishop McFaul. The "Poor Clares," as the Sisters who occupy the monastery are called, are a contemplative Order, the members of which are exclusively devoted to prayer and penance, and live by alms and the work of their hands. These Sisters were invited to come here from the Monastery of St. Clare in Evansville, Ind., by Bishop McFaul. This is the fifth monastery erected by the original band of *Poor Clares* who came from Rome to this country October 11, 1875.

Loretto, Pa.—On the Feast of the Immaculate Conception six novice-clerics made their simple profession at St. Francis monastery, this place.

The Very Rev. Jerome Zazzara, D. D., Commissary General of the Third Order Regular of St. Francis of Assisi, received the vows of the young religious, the Rev. Anthony Balestieri, T. O. R., the novice master, assisting. The names of those who made their simple profession are: Bonaventure Gordon, John Howarth, Fidelis Barry, Henry Finn, Christopher Murphy and Patrick Joyce.

Washington, D. C.—The Rev. Father Adrian D'Antonio, O. F. M., who has recently perfected an invention for preventing head-on and rear-end collisions on railroads, and which we have already mentioned in our April (1909) issue, has come to this country from Italy to negotiate with American railroad officials interested in such matters. Fr. Adrian has been engaged for nearly two years in perfecting his system—for such it may be called—and he hopes in the near future to be able to demonstrate its efficiency and practical character. If adopted, it will mean the revolutionizing of railroading in this country, at least as regards signalling and protection of trains against collisions. Fr. Adrian is at present residing at the Franciscan monastery, Brookland, D. C.

Peoria, Ill.—The beautiful new chapel connected with St. Francis hospital, this city, was solemnly dedicated Thursday morning, December 9, by the Rt. Rev. Bishop E. M. Dunne, assisted by a number of the clergy of the diocese. The solemn Highmass was celebrated by Rev. Bernard Baak of Danville, Ill. Father Quinn preached the English sermon, while Fr. Pacificus Winterheld, O. F. M., delivered an appropriate address in German. The chapel is entirely built of stone in the gothic style of architecture, and measures 57 x 114 feet, the tower rising 125 feet above the ground. The estimated cost of the splendid edifice is $60,000. The highaltar is the gift of the patients in appreciation of the kind treatment received at the hands of the Sisters of the Third Order of St. Francis whose mother-house and novitiate is located here.

Denver, Colo.—The cause of the beatification and canonization of Father Leo Heinrich, O. F. M., who was slain in St. Elizabeth's church, this city, February 23, 1908, is soon to be formally taken up by the Rt. Rev. N. C. Matz, Bishop of Denver. God seems to place the seal of His approval on the veneration paid to Fr. Leo by remarkable happenings. These have induced the Ordinary and the confrères of the murdered priest to make preparations for a canonical process to determine whether or not Fr. Leo was a true martyr.

St. Louis, Mo.—(Correspondence, December 16, 1909.)—The fiftieth anniversary of the entrance into the Order of the Very Rev. Joseph O'Keefe, O. F. M., was celebrated with great solemnity November 17 at the Old Mission, Santa Barbara, Cal. A large number of the members of the Franciscan Order from different parts of the state as well as many of the diocesan clergy were present. The Old Mission church was very beautifully decorated, the main altar being a mass of yellow chrysanthemums, expressing the years of the golden jubilee. The Very Rev. Jubilarian was escorted from the monastery to the church in procession, the clerics meanwhile chanting the psalms prescribed by the ritual. A solemn Highmass followed, celebrated by Fr. O'Keefe, Fr. Peter Wallischeck, O. F. M., commissary, being assistant priest, Fr. Theophilus Richardt, O. F. M., and Fr. Gregory Knepper, O. F. M., being deacon and subdeacon, respectively; Fr. Conradin Wallbraun, O. F. M., was master

of ceremonies. Rt. Rev. Bishop Conaty, of Los Angeles, assisted at the throne in cope and mitre. The music rendered by the combined mission and college choirs was under the direction of Fr. Florian Zettel, O. F. M.

After the gospel a sermon was preached in Spanish by Fr. Daniel Meza, O. F. M., of the San Luis Rey Mission. He spoke of the excellence of the religious life and the self-sacrifice it demands of religious, and then called attention to the fifty years of Fr. O'Keefe's holy, zealous and self-sacrificing life as a Franciscan. After Mass the Rt. Rev. Bishop Conaty paid a beautiful tribute to the venerable Jubilarian, reviewing his long, strenuous and glorious career. After the Bishop's sermon Fr. Commissary Peter in the name of the Order expressed the gratitude which the venerable Jubilarian's life so richly deserved, and then conferred upon him the crown and the staff awarded by the Order to those of its members who have the rare happiness of completing fifty years under its rule.

In the evening the students of St. Anthony's Seraphic College gave in the college hall a most enjoyable entertainment, which closed with the presentation of the drama entitled "Francesco Carara." The hall was crowded with the Santa Barbara friends of Fr. O'Keefe who enjoyed these closing exercises of a glorious feast day.

Fr. O'Keefe was born at Ballinora, Ireland, November 8, 1843, came to California with his parents in 1854, received the religious habit in the Old Mission church on August 4, 1860, and was ordained priest September 19, 1868. Santa Barbara was then the only mission which the Spanish Friars had succeeded in holding. When in 1885 these Friars ceded the Old Mission to the Sacred Heart Province and returned to Spain, Fr. O'Keefe with a few others remained and joined this province. Since 1892 he has been engaged in restoring and organizing San Luis Rey Mission for the Mexican Friars. He was, however, desirous of celebrating his jubilee at the Old Mission in Santa Barbara, where he had received the habit and spent the greater part of his religious life.

News has reached us that on December 1 Fr. O'Keefe suffered a hemorrhage, which made his condition so serious that the last sacraments were administered to him; it is hoped that the attack will not prove fatal. *Ad multos annos* is the wish of his confrères and friends.

—A similar memorable event was celebrated in St. Joseph's church, Cleveland, O., on November 29, Fr. Pancratius Schulte, O. F. M., the well-known missionary, being the happy jubilarian. At 9 o'clock Fr. Pancratius celebrated solemn Highmass, assisted by Fr. Symphorian Forstmann, O. F. M., of Quincy, Ill., and Fr. Daniel Finkenhoefer, O. F. M., of Chicago, as deacon and subdeacon, respectively, both of whom have been frequent companions of the venerable celebrant in giving missions. Fr. Leo Kalmer, O. F. M., was master of ceremonies. The Franciscan clerics of West Park sang, which contributed not a little to the solemnity of the occasion. The church was well filled, although the celebration took place on a Monday. Fr. Symphorian preached the festive sermon in his usual masterly and eloquent style; after extending to the happy jubilarian his hearty congratulations he dwelt on the excellence and dignity of the priestly and religious state.

After Mass Fr. Pancratius was again conducted to the altar, where after a short address and amid appropriate prayers and ceremonies the Very Rev. Provincial, Fr. Benedict Schmidt, O. F. M., placed a golden

wreath upon his brow. It was a beautiful and impressive sight to behold the venerable missionary with snow white hair and bent with age wearing the golden wreath—a fit symbol of that glorious crown awaiting him in a happier world for his long and zealous service in the vineyard of the Lord. The celebration was concluded by the singing of the *Te Deum.*

Many Confrères of the happy jubilarian were present. Besides the religious of St. Joseph's, St. Stanislaus' and West Park, there were present Very Rev. Fr. Hugolinus Storff, O. F. M., Rector of the Seraphic College at Teutopolis, Ill., Fr. Maurice Baukholt, O. F. M., of St. Peter's, Chicago, and Fr. Andrew Butzkueben, O. F. M., of Indianapolis, Ind. Congratulations poured in from all the houses of the Province.

Fr. Pancratius was born in Oedingen, Westphalia, April 5, 1837, entered the Order November 25, 1860, and was ordained priest March 27, 1868. Driven from Germany by the "Kulturkampf" in 1875, he came to the hospitable shores of America with many of his brethren; he has devoted the greater part of his time in giving missions and retreats throughout the length and breadth of the land. *Ad multos annos.*

—Fathers Daniel Finkenhoefer, O. F. M., and Titus Hugger, O. F. M., gave a mission at New Berlin, Ill., from November 21 to 28, and again at Springfield, Ill., from December 12 to 19; Fr. Titus alone gave a mission at Okawville, Ill., from December 5 to 12.

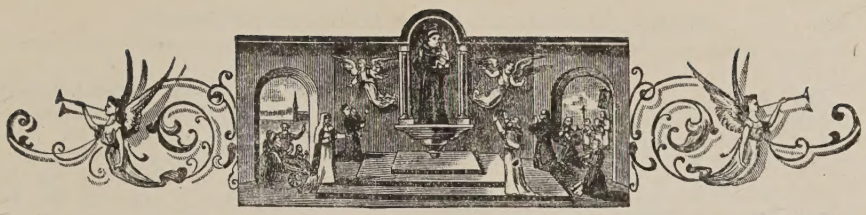
—Fr. Pamphilus Stahl, O. F. M., of St. Louis, conducted a retreat for the Franciscan Sisters of St. Anthony's Hospital, St. Louis, from November 16 to 21, after which three postulants received the habit, seven novices made their profession and four Sisters renewed their vows. The same Father gave a retreat for the aged at the Little Sisters of the Poor, St. Louis, from November 21 to 25. Fr Edmund Roediger, O. F. M., of Teutopolis, Ill., conducted a retreat for the Sisters of St. Mary's Infirmary, St. Louis, from November 16 to 21, and Fr. Cletus Girchewski, O. F. M., of Chicago, for the Alexian Brothers, St. Louis, from November 21 to 28.

—On November 21 Brother Aegidius Steckling, O. F. M., died at St. Bernard, Neb., well fortified by the sacraments, after an illness of only a few days; he was in the fifty-fifth year of his age and had spent over thirty years in the Order. R. I. P.

—On November 23 Fr. Firmatus Freimuth, O. F. M., died at Superior, Wis., after an illness of several months. Fr. Firmatus was born at Remscheid, Prussia, April 10, 1838, made his theological studies at Louvain, and was ordained May 26, 1877. He labored in the diocese of Alton, Ill., until 1884, when he joined the Franciscan Order. For the last few years he was stationed at Superior. R. I. P.

(Fr. M. S., O. F. M.)

Fruitvale, Cal.—On Sunday, November 14, the Rt. Rev. Bishop Dennis J. O'Connell, attended by Rev. Fr. Engelbert Gey, Guardian of the Franciscan monastery, this place, acting as archdeacon; the Fathers Matthew Schmitz as notary, Ildephonse Moser and Bonaventure Oblasser as assistant priests, conferred Tonsure and Minor Orders on the following professed clerics: Ambrose Trabert, Albert Braun and Augustine Hobrecht.—At 10:30 the Bishop administered the sacrament of Confirmation to 141 boys and girls of St. Elizabeth's parish of which the Rev. Victor Aertker, O. F. M., is the efficient rector.



Thanksgivings for Favors Received

are inserted in this column *free of charge*, provided the favor is clearly stated, the name and address of the sender given in full, and when received before the 15th of the month. If thanksgivings not specified are accompanied by an offering toward "St. Anthony's Bread," they will be acknowledged on third page of cover — otherwise not.

Lake Charles, La., Nov. 16, 1909. Thanks to the S. Heart, Our Blessed Lady, St. Joseph and St. Anthony for the return of a father to his religious duties, also for the safety of a sister during a summer trip. L. M. C.

Louisville, Ky., Nov. 20, 1909. For the final and satisfactory settlement concerning a piece of property which we tried very hard to keep, we sincerely thank dear St. Anthony. We held a novena of nine Tuesdays and promised a donation for the poor students, and on the last Tuesday we received word of the satisfactory settlement in our favor. G. K.

Dayton, O., Nov. 26, 1909. A short time ago when an article was lost and my brother was blamed for it, we prayed to St. Anthony. Hardly had we prayed and promised an offering for the poor students, when it was found to be in the possession of a perfect stranger. M. H.

Manhattan, Ill., Nov. 27, 1909. Enclosed find an offering in thanksgiving to St. Anthony for obtaining my present position. A. E. D.

For the restoration of my health (E. D.), and another for successfully passing an examination. M. E. D.

Toronto, O., Nov. 28, 1909. With sincere thanks to dear St. Anthony and the Poor Souls I send enclosed offering for the poor students for the settlement of a law suit in favor of my brother. M. E. C.

Stevens' Point, Wis., Nov. 29, 1909. For a successful operation for appendicities and the gradual regaining of my strength I sincerely thank St. Anthony and enclose the promised offering for the poor students. E. M.

Monroe, Mich., Nov. 30, 1909. With sincere thanks to dear St. Anthony for obtaining a good position as stenographer, I enclose the offering promised last August, should I procure a desirable position. G. M. S.

Galveston, Tex., Dec. 1, 1909. Enclosed alms for your poor students is in thanksgiving to the Blessed Trinity, Our Lady of Perpetual Help, St. Joseph and St. Anthony for being almost entirely cured of a very nervous condition I was in for a long time. H. M. W.

San Antonio, Tex., Dec. 2, 1909. I wish to express my thanks to Our Blessed Mother, St. Joseph and dear St. Anthony for several favors granted, especcially for improvement in health, through their intercession. T. F. H.

New York, Dec. 2, 1909. For helping my husband out in a lawsuit, I gratefully enclose an offering for your poor students which I promised dear St. Anthony in case of success. L. K.

San Francisco, Cal., Dec. 2, 1909. A young lady had been suffering for some time acute pains in the arm, the nerves of which were extremely sensitive. Finding various appliances produced no effect, the mother turned to St. Anthony, promising that if within a week the pains ceased, she would make public thanksgiving in his honor. Thanks be to God and dear St. Anthony, the afflicted member recovered its normal condition without using further remedies. The enclosed "Widow's Mite" is sent in gratitude, begging the Saint's protection over her family. Sr. V.

Los Angeles, Cal., Dec. 3, 1909. Enclosed alms was promised for the poor students in honor of St. Anthony if steady work was obtained. Thanks to the dear Saint, my petition was granted. A. M.

Danville, Ill., Dec. 6, 1909. With grateful heart I enclose an alms for the poor students in honor of St. Anthony for finding a Baptismal Certificate long lost. M. M. O'F.

Louisville, Ky., Dec. 7, 1909. For the happy reform of my dear husband I return sincere thanks to the S. Heart, Our Blessed Lady of Victory, and the great St. Anthony. Enclosed is the offering promised for St. Anthony's poor students. W. P. J.

Los Angeles, Cal., Dec. 8, 1909. In thanksgiving we enclose an offering to dear St. Anthony for the restoration of a young lady to her sound mind. N. N.

Vulcan, Mich., Dec. 10, 1909. I promised to have it published in the MESSENGER if two young men who were arrested under false suspicion, should be cleared at the trial. Thanks to the S. Heart, the B. V. Mary, St. Joseph and St. Anthony, the case was dropped. C. A. B.

Milwaukee, Wis., Dec. 13, 1909. I wish to return special thanks for finding work, as I have been so often out of employment during the past eight years. A friend of mine wishes to give public thanks for the recovery of her husband from a very sore throat without having it lanced, as the Doctor said it must be. After promising an alms for the poor students and publication in the MESSENGER, also a Mass in honor of the S. Heart, and applying a relic of Bl. M. Sophie Barat, her husband got better. A. K.

Cincinnati, O., December, 1909. Sincere thanks to good St. Anthony for the recovery of a sum of money long due to me. Although I did not as yet get the whole amount, I hope by the help of the great Saint to receive the balance in a short time. By giving the promised alms for the support of the poor students and subscribing to the MESSENGER, I have paid my debt of gratitude. E. W.

Monthly Intentions.

Recommended in a Special Manner to the Intercession of St. Anthony and to the Prayers of His Devoted Clients.

Grace for three persons to receive the Holy Sacraments soon.—Cure of rheumatism.—Restoration of good health.—To obtain tenant for farm.—Protection against fire and storms.—Successful and speedy sale of houses and property.—For a successful voyage.—Grace of temperance for many persons.—Protection of life for two brothers.—For a knowledge of the will of God in the choice of a vocation. —More devotion in receiving the Sacraments.—To bring up children in the grace of God.—Grace to overcome an evil temper.—Success in business—Welfare of a family.—Cure of deafness.—Just division of property.—Conversion of a father.— To obtain good tenants.—Means to pay a heavy debt.—To get a good servant.— Grace of a happy death.—Grace of holy purity.—To obtain a good Catholic companion.—Peace in a family.—Conversion of an aged person.—Reform of a wayward brother.—To obtain money due.—Conversion of a family.—Preservation of eye-sight for a Priest.—Reform of many persons, grace to avoid evil company, become temperate and return to the practice of their religious duties.—Assistance for the poor Catholic Indian Schools.—Many special, spiritual and temporal intentions.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the statue of St. Anthony in our oratory.—All readers, contributors and zealous agents of ST. ANTHONY MESSENGER.—Conversion of sinners.— The Poor Souls.

Days of Indulgences in January.

On the 1st. Circumcision of Our Lord. *New Year.*
On the 6th. Epiphany.
On the 16th. St. Berard and Companions, Proto-Martyrs of the Franciscan Order.
On the 30th. St. Hyacintha, V. III. O.
On the 31st. Bl. Louise Albertoni, W. III. O.
On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.
One other day which they might select, each month, on same conditions.
As often as they recite the Franciscan Crown or Rosary.
As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff.

Monthly Patron: BL. LOUISE ALBERTONI.